

A Monitory, and Hortatory
LETTER,
To those ENGLISH, who debauch the
Indians,

By Selling Cotton Mather
Strong Drink unto them.

Written at the Desire of some CHRISTIANS,
to whom the Mischiefs arising from that
Vile Trade, are matters of much Apprehension
and Lamentation.

*Inter omnes Barbarorum morbos, quibus Levantis, at-
e tollendis invigilare debet Christiani Rectoris Provin-
tia, nullus aut communior, aut Perniciſor, aut
am ad Cirandum Difficilior, Ebrietate.*

Hornbeck, de convers. Indor.

Ex Acosta.

*De industria pernicioſe tanta conceditur, imo vero af-
ficitur; propter privatā nescio quas Commoditatis Alij
uidorum operas Larga Ebrietate concessa, ſibi conciliante
non Solum bibere finunt, verum ipſi quoque temu-
riam propinan. Neque tam turpis, infamisque queſitus
ſunt; ---- gladium ultro porrigentes insano. Atque hec
ari facitant, Lucrumque ex animarum interitu Captant.*

Acosta. L. 3. C. 22

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To E. B. Esq.

S I R,

YOUR Zeal to Suppress Vice, and particularly
the growing and grievous Vice of Drunken-
ness, is very Laudable: God who so Accepted & Re-
warded the zealous Phinehas, will not let it go with-
out Reward. But while as a Minister of God, You
Employ the Sword of Justice, to punish Drunken-
ness, both in the English, and the Indians, You do,
with Holy Sorrow complain of it, that You cannot Re-
form the English, of their Impiety in feeding the Lust
of Drunkenness among the Indians. You had an
Hope, it seems, that some Offenders, whom the Sword
of Justice cannot reach, may be reach'd by the Sword
of the Spirit, which is the Word of God. Your
Desire to one, who would approve himself a Minister
of God, in another Order, that he would write
therefore a Letter to those Offenders, is here answered.
The Writing of Epistles is indeed an Ancient and
an Useful way to Do Good; continued even to this
Day in the Churches of the Faithful. And for the Ru-
lers, to ask the Help of the Pastors, thus to Do Good,
is an Example that has many charms in it. If You
judge This may Do Good, among those who in-
deed are a sort of Sinners, that cannot be too
Coarsely, or too Warmly address'd, it is entirely
Left unto Your Wisdom, to Disperse it, How, and
Where you please among them.

TO THE
ENGLISH, who Ruine the INDIANS, by Selling
Strong Drink unto them.

HOW unaccountably, **¶** Unadvised Neighbours, And how much to our Sorrow, and our Horror, is that Observation of the Sacred Scripture verified, *The Love of Money is the Root of all Evil:* When to get so Little Money as is to be got by it, so Much Evil is committed, as we hear & see that some of you commit upon the Miserable INDIANS!

'Tis well known that the *Indians* which yet remain in the Land, now to better purpose possessed and occupied by the *English*, in the room of the Twenty Nations of the *Indians* that once covered it, were utterly destitute of all *Intoxicating Liquors*, before the Arrival of the *English* hither. The Sovereign God, who hath provided for our Support in our Frailty, Liquid Cordials and Refreshments of all sorts, besides, *Wines on the Lees well refined*, furnished Them with nothing but Water out of the Brook, and this to be handed unto their mouths, not in Glasses, but in Clam Shells. But, as Drunkenness is most rare, in some Coun-

treys that most abound with a variety of the Richest *Wines*, wherewih men are easily *Drunk*, so, on the other side, there are none that Rave more after *Strong Drink*, than the people of thole Countreys that have it from far brought unto them; and perhaps the Ravingest after it, of any Wretches under the cope of Heaven, are our *American Salvages*. They will *Sell* and *Pawn* all they have in the world for *Strong Drink*; they never can tell when they have enough, but keep guzling until they have *Drunk* themselves down; and when they *Awake*, whatever it have cost them, they say, *I will seek it yet again*. That which now gives inexpressible pain to all *Good Men* among us, is, That there are some *ill Men* among the *English* in all corners of the Land, who to obtain a little bit of *Money*, do fit this vicious, drunken, foolish Humour of the *Indians*, and Sell them the *Drink*, by which they cannot but think the *Salvages* will make themselves *Drunk*; and sometimes they take Advantage of the Humour which the *Salvages* are in, to *Scru*e them into Bargains full of cruel *Oppression* and *Extortion*, which afterwards throw them into the extreamest *Inconveniences*. I dare not Relate, how many Tuns of *Strong Drink*, I am credibly informed, have been brought and spent among the *Indians*, within a few months even in *One Little Island*.

It seems none of the wholesome *Laws*, Enact-ed in the several *Provinces* & *Colonies* against this *Wickedness*,

Wickeknes, are enough to Restrain from the frequent perpetration of it, some that have the Fear neither of God, nor man; The Wicked-Hunger after a Little Silver, makes many break thro all Restraints. Who can think of this Impiety, without falling down in some Anguish before the Lord, and crying out, Oh! This people have Sinned a great Sin! But it is possible, that when the Sinful People, who Consider not what they do, in this Great Sin, have some Considerations lively Laid before them, the Good Spirit of God accompanying thereof, may caule them to say, I have done Iniquity, I will do no more! and may keep others from falling into the like Iniquity. Now, Syrs, Let these Expostulations find some Entertainment with you: Oh, Hearken to me, that God may Hearken to you.

It is the Endeavour of every Godly man, and it is a Quality inseparable from real Godliness, To do what may be done, for the Hindring of Sin in other men: And then to Lament and Bewail the Sin that can't be Hindred. The man who does not Labour to Suppress and Prevent Sin in those that are about him, and who does not Bewayl the Sin that he can't prevent, is most certainly an Unconverted and an Unsanctified Man, and an Enemy of God. I pray then, what will you judge of your selves, O ye Authors of the Indian Drunkenness? The Drunkenness whereby those forlorn Creatures do stumble into such horrible Bits of Sin, so far is it from its being

your

your Grief, that you make it your Gain; and you are so far from doing all you can to Save them from their Sin, that you do what you can to Snare them in it. *Monstrous Impiety!* It is plain, That if you dare go on in this Impiety, you are yet in the *Gali of Bitterness, and the Bond of Iniquity;* & if you Dy in this Unregenerate State, it had been Good for you, that you had never been Born.

The man who does make himself Drunk, does make himself a Beast, yea, worse than a Beast, for a Beast ordinarily will not be Drunk. But when a man will pass on to make others Drunk, he does the part of a very Devil. The Devils, that are never Drunk themselves, never Show themselves more Devils, than when they push men on to Drunkenness. To Assist and Excite Others unto such a Sin, truly it looks very Diabolical. If you plead, That you don't compel the Indians to Drink, 'tis answer enough unto the plea, That you Permit them, you Invite them, and you know that if you Sell your Drink to them, they will be Drunk with it, and, they Buy it with that Intention. You must therefore know, That there is *An having Fellowship with the Sins of other men,* [Eph. 5. 11.] And, [1 Tim. 5. 22] *A being partaker of other mens Sins;* by which you may contract an infinite Guilt unto your selves. When you supply the Indians, with the Drink, wherewith you are sensible, they will immediately Debauch themselves, You have a criminal Fellowship with the Sins of their Drunkenness, you are criminal

criminal partakers of the Sins whereinto they will be betray'd by their Drunkenness. The Gospel of God, commands you, [Tit. 2. 12.] *To Live Soberly*; And that commandment requires you to promote Sobriety, among your Neighbours, the Indians as well as others. The Gospel of God Instructs you, Gal 5. 23.] *The Fruit of the Spirit is Temperance*: And that Instruction directs you, to help your Neighbours to be Temperate, the Indians as well as others. The Gospel cautions you, [Eph. 5. 18.] *Be not Drunk*; and the Caution Forbids your being an Instrument of Drunkenness unto others, & even unto the Indians.

Drunkenness is indeed a Complicated Sin. If one should Enquire, which of the Ten Precepts in the Law of God, are violated by Drunkenness, we may say, All the Ten, as well as the Third. And indeed, it not only unfit men to keep all the Laws of God, but also Inclines men to Break them all. If the Indians Transgress all the Laws of God by being Drunk, Then You, O unhappy Drink sellers, are also Transgressors of all those Laws, in the Drunkenness of the Indians, whereto you have so directly contributed. And; for the English to do thus unto the Indians, is a Fault that has its peculiar Aggravations.

Our Christian Profession obliges us, yea, and it has been our most Explicit Profession in these our American Settlements, To Civilize and Christianize the Salvages. And is this the Christianity that you Teach them, Syrs? Even the Drunkenness, which

which they never Learn't or Saw, till you, pretended Christians, Taught it unto them? They were Salvages before; some few Rational men among them, do bitterly complain of it, that by the Drunkenness got in among them, they are made yet more Salvages: A Drunken Indian, what is he but a very Centaur? I pray, What are you then that make them so? If our Lord Jesus Christ could say, *Wo to you, that make a man twofold more the Child of Hell,* Think of it, Syrs; The Indians were the Children of Hell before; but by their Drunkenness, they are twofold more so; for we are expressly told, *Drunkards shall not Inherit the Kingdom of God.* Now, what a dreadful symptom of your own Exclusion from that Kingdom do you procure unto your selves, and whose Children will you declare your selves at last, by the Assistance that you give unto the Drunkenness of those that are thereby confirmed in their having the Devil for their Father? *Wo to you, that make Indians twofold more the Children of Hell!* Satan had a Strong Hold of these doleful Tawnies before; but by the Drunkenness, wherein you by your Strong Drink support them, there is no small Strength added thereto, he holds them in the faster Chains of Darkness. Truly, Syrs; I will deal Freely with you, and you are a sort of Offenders, with whom the Sharpest Rebukes, can't be said to deal Harshly: no Freedome is to be counted Harshnes. One well says, *To Complement Vice is next to Worshipping of the Devil!*

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This miscarriage of yours must not be Complemented ; The best that can be said of it, is, *That you do no little Service for the Devil in what you do.*

There are Numberless *Mischiefs*, that unavoidably follow upon the *Drunkenness*, wherein the Indians, by your means contound themselves ; Even all the *Woes of Drunkenness*. There is what is as bad as *Rats bane* in the *Drink* that you Sell unto them ; There's *Death in the pot* ! They are Spoilt for all Employment and Businels ; and they that would not work before, now cannot work : their *Drunkenness* has made them *Good for nothing*. Their *Health* is Lost ; and they often perish by other *Disasters* in their *Drunkenness*, confuting the Lying Proverb, *A Drunken man gets no harm*. Especially, when they are Drowned in *Strong Drink*, their *Drink* very frequently proves the occasion of their *Drowning* in the Water. Yea, some of them have been Tragically Burnt to Death, going from the Tortures of one Fire to another. And more than all This ; 'Tis an usual thing for their *Drunkenness* to put them upon *Bloody Quarrels*, and those have sometimes issued in *Bloody Murders*. There may be a fearful Cry of *Blood* against you, beyond what you are aware, for the *Drink* that you have Sold. The paltry bit of *Money* that you have taken for a bottel of *Rum*, or a pot of *Cyder*, may be the price of *Blood* ! Fearful to be spoken ! All these *Mischiefs* Ly at your Door, Ye Miserables, who Sell unto them the *Drink*, that will certainly open

pen the *Door* to these *Mischiefs*: You are *Accessary* to them All. Can you think of it, without some Astonishment?

But there is, what is yet more Astonishing. The *Glorious Gospel of God* is made wofully *Unsuccessful* among the *Indians*, especially by this Vice of *Drunkenness* getting in so much among them. The *Gospel*, which forbids *Drunkenness* under the dreadfulest penalties imaginable, how can it be welcome unto a Generation of *Drunkards*! There have been, and yet are *Churches* among our *Indians*; and, *Peantamapaug*, as they call themselves, or, *men professing Religion*; and, if I mistake not, there are at this Time, above *Thirty Assemblies* of *Indians*, (tho' small ones) in one of our Provinces, that meet for the Worship of the Lord Jesus Christ. But it is the Lamentation of all Virtuous men, who behold it, and even of the *Indians* themselves, That the *Evangelical Work* is in extream Danger of coming to *nothing*: The Good Order in their *Churches* is Languishing; The *Christian Religion* it self is like to be lost among them: That *Great Work*, which has been the *Glory of New England*, and which already too much *comes too Little*, is like e're long utterly to Expire and Vanish; and indeed the *Decayes* that have already prevailed upon it, are Deplorable. Yea, I tremble to write, what I have lately Read, That some *Old men* among the *Indians*, affirm, that when they were *Heathens*, many of them were not such great

Villians,

Villians, as they are since they were Christians. Now, You Sellers of Drink to these Indians are the cause of all this Wretchedness. 'Tis the concurrent sense of all who have any knowledge of the Indian Affairs, That except a stop can be given unto your Ungodly Trade of Selling Drink unto the Indians, a Flood of Drunkenness, is like to Swallow up all that is good among them. And those Ministers of the Lord Jesus Christ, who are carrying unto the Indians, the Tidings of that Great Saviour, are Sighing, That they Labour in vain, and spend their Strength for nought, because let them do what they can, Strong Drink does undo it all again ; and there are [But whose Ministers are those, think you ?] those that by Selling Drink unto these wild Creatures, do so deprave them, and stupify them, and bruitify them, 'tis impossible so much as to bestow a little Cicuration upon them, and reduce them from any part of their Barbarous Wildnes. Now, if the Blessed Apostle, when he saw a Sorcerer withstand the passage and progress of the Word of God, could Set his Eyes on him, and say, [Act. 13. 10.] O full of all mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right wayes of the Lord? Certainly, the Servants of the Lord Jesus Christ, obstructed by your means in their Service to Him, and the Success of His Word, may say to such a Drink-Seller, O thou doer of unknown mischief, by bewitching the poor Indians against all Good by the Word of God ; Why dost

doſt thou ſo mueb gratify the Devil, and ſhow thy Enmity to all Righteouſneſſe, by making it iimpoſible for the Indians to leave their old Indian Tracks, or to learn the right ways of the Lord? Even the French Miſſionaries cry, Shame, upon you, as Acoſta long ſince did alſo upon his own Country-men; and they who Teach Idolatry to the Indians, are Scan-dalized at it, that you Teach them Drunkenneſſe: Both of them indeed are Damnable; but your part is far more inexcuſable than Theirs; They Think, that they Save the Souls of the Pagans, you know that you Damn them.

Can you now without ſome conſternation Re-flect upon the Scandal that you give? For a man to have the Blood of Souls to anſwer for; truly, 'tis a Tremendous Thing! Has that man himſelf any Interest in a CHRIST, or can he hope for it, who does what he can to keep others, Without Christ, and Without Hope? Did that man ever conſent, that the Lord ſhould Reign over himſelf, who does what he can, that the Lord may not Reign over others? Or will not the Lord in His juſt Vengeance Deftroy thoſe Enemies who thus would not have him to Reign? Is any one Sin yet paſdoned unto that man, who does what he can, to keep others from ſeeking after the paſdon of their Sin, and plunge them into more Sin? Is not that man yet under the tormidable Wrath of God, who does what he can to keep others with that Wrath abiding on them, and from ſeeking to be delivered from the Wrath to come? Can that man preſerve

preserve his own Soul, from the Hands of *Satan*, who does what he can to betray the Souls of others into the Hands of the fierce *Destroyer*? Shall he go to *Heaven* himself, who does what he can to keep others out of *Heaven*? To make *Indians Drunk*, is to do all of This; & to Sell them Drink, as they are known to be disposed, is to make them Drunk. The Souls of these Drunken Indians, will go down into the place of *Torment*; but whither will they go, think ye, and how horribly shall they be Tormented, that have brought them thither? That there is indeed a place of *Torment* in (*Hades* or) the *Invisible World*, for Ungodly men, is a thing visible, even to the *Natural Conscience* of every man. We see *Ill men* unjustly inflict most intolerable *Torments* on *Good men*; and if there be a just God, as we are sure there is, *Reason & Conscience* will say, there are as insufferable *Torments* to be suffered by those *Ill men*, in another world. The *Indians* do by *Drunkenness* prepare themselves for a worse portion of those *Torments*, than would otherwise have been Dispensed unto them from the infinite Vengeance of God: And you, by helping them to the *Fuel* of their *Drunkenness*, do but make your selves a *Fuel* for those very *Fires* of the Divine Indignation in *Hell*, wherein They shall be ever making Satisfaction unto the Justice of *Heaven*. Will you then throw your selves into those Everlasting *Torments*, where the Roaring *Indians* being made your Companions, will upbraid you, 'Tis you *English men*, that have brought us hither!

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But what Gains do you propose unto your selves, by this Desperate Action? A few Pennies, or Shillings! The Souls, the Immortal Souls of the Indians, and your own Souls, into the Bargain, may then Cry out upon you, A Goodly price are we valued at, of them! I beseech you, Sirs, Don't set such a contemptible Price, upon a Precious and Immortal SOUL! Which if a man do lose, he is a sad Looser, though he have gained the whole World. And yet, I must also tell you, That even those little Gains, which you make by this vile Trade, will have a secret, but a speedy, Blast upon them: You'll suddenly find, That you have gain'd nothing at all, but put all into a Bag with Holes. If it be (and that man is more an Atheist, than the very Devil that Articled against Job of old, who will not grant, that it is) The Blessing of God on the work of mens Hands, by which their Substance is increased: you must Expect little Increase from the Trade of Selling Drink to the Indians; for you cannot expect the Blessing of God on the work of your Hands; It would be a Blasphemy for you to Ask, or Look for His Blessing. It may be, you take Advantage from the Insatiable Thirst of the Indians after Strong Drink, to Squeeze Rich Penn'oths out of them. This does but add unto your Iniquity; For that man is an Oppressor in his Dealings, who does not conform to these two Golden Rules of Charity in them. First, To Deal by others as I would have them Deal by me; And, Next, To aim at the Good of those with whom I Deal, as well as at my own. Wherefore, you do but Cheat the Indians, when you find the Madness of their Lust, layes them open unto your Tricks upon them, and then play upon them with such Tricks, as cause them, when they come unto themselves, even to Tear their own Hair for Madness. Go write then, at the Foot of your unlawful Gains, those two Texts for the Summ Total of them: [1 Thel.

selves. 6.] Let no man go beyond, and defraud his Brother in
 things; my matter, for God is the Avenger of all such. And, [Jer.
 17. 11.] He that gets Riches, and not by Right, shall
 upon have them in the midst of his Days, and at his End shall
 seech a Fool. Inexcusable is your Blindness, if you don't
 upon see, or, your Hardness if Seeing it, you are not Mov'd with
 in do . That a wonderful Blast, and Curse from God, ha's
 who's been upon the Estates, that have been advanced by In-
 those of an Drunkeness. While the Preachers of Truth un'o the
 will Indians, have been Remarkably Blessed in their Estates,
 You'l the Sellers of Drink unto them, have been as Remark-
 but ably Blasted. A strange Punishment ha's been upon
 man thole Workers of Iniquity; and the Treasures which they
 d a- have gotten by their Iniquity, have been meer Treasures
 The of Snow, very strangely Melted under the Burning Anger
 their of God.

And if the Holy God should be provoked, [which,
 you who fears not?] again to let the Indians be Intoxicated
 into the Fury of making another War upon us, as the
 Iniquity of your Covetousness will doubtless be one of the
 incipal Provocations, that procure so dire a Calamity,
 so you will be sure of no little Share in that Calamity.
 Be sure your Sin will find you out: as that of your Brethren
 in the East, has done Them, and their Trading Houses;
 the Objects on whom you have Sinn'd, may be the Agents
 by whom you shall be Plagued; and God may give you
 Blood to Drink, in Revenge of the Drink with which
 you have poisoned and ruined the Souls of them, that
 He will now Commission to be the Executioners of His
 Wrath upon you, even, a Wrath unto the uttermost.

These are some of the Faithful Admonitions, which
 in the Name and Fear of God, were to be set before
 you. And for the Conclusion of them, I Admonish
 you to meditate on that awful Word of God, in

**Wo to him that gives his Neighbour Drink
that putteth thy Bottle to him, and make
him Drunken.**

Being them at length terrified, by the terrible *Wo*, which you have incurred, by *Selling the Indians Drink*, and *putting your Bottle unto them*, to *make them Drunk*, that you may get their *Mone* or their *Pettry*, or perhaps their *Corn* from them I hope, you will even *mingle your Tears with your Drinke*, for what you have done. I hope you will Fly to the Mercy of God, in the *Blood* of the Lord Jesus Christ, that your *Bloody Sin* may be forgiven. I hope, you will Resolve to Forbear the Detestable *Trade* for the Time to come and believe that there will be nothing *Lost* by Despising & Detesting the *Gains* of such a *Trade*.

The little that a Righteous man enjoys, with the peace of his own Conscience, will be far better than all the Riches of all the wicked men, that have gone to Enrich themselves, by Debauching the Thirsty Salvages, who are never better pleased than in adding Drunkenness unto their Thirst

May the God of all Grace, now give a Gracious Effect unto this Advice, from, one who is,

A Mourner for your Sin,

and a wisher of your

Salvation.

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